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Vol. XXIII. No. 14

Not By Technique Alone

Message to the Churches

The Life We Need

London General Epistle

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Pacific School of Religion
Berkeley, Calif.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

TWO FRIENDLY HOMESTEADERS

Robert Z. and Dora B. Willson, who have been, for more than a year now, living in the Tygart Valley Homestead Community as A. F. S. C. representatives, have been accepted as regular homesteaders. This means that as soon as one of the new houses is available, they will move in alongside more than two hundred other homesteaders, will cultivate their plot of ground, and share life on an even footing with their neighbors.

Bob's long training as an Iowa farmer will, of course, be all to the good. In addition to that, they have had together the experience of study of the Cooperative and Folk School movements in Denmark. Out of that experience it is hoped that a good deal may come which will be useful in developing the life and spirit of the new community in Tygart Valley—which is remarkably like Switzerland. Dora Willson grew up in Lausanne, and has a deep inward responsiveness to the beauty and simplicity of life as represented in this valley. Interestingly enough, also, there was a migration from that part of the world to West Virginia seventy-five years ago; and there is a sprinkling of Swiss people in the homestead group.

With Bob Willson's experience in, and information on rural life, and Dora's rich cultural background, and training in the records of the life of Jesus and their application to present-day living, there is little doubt but that rich fruitage will come from their lives lived in this homestead community.

"SHOES AND SHIPS AND SEALING WAX"

The A. F. S. C. storeroom deals, not in dollars and cents, but in tons and tons of shoes, ships and sealing wax! Twine and baling wire may be substituted for sealing wax as a usual thing; but the shoes—thousands and thousands of pairs, new and old — and ships — verb and noun — are literal enough. Following is a statistical table that speaks for itself—and for the efficiency of Maude Woodruff who receives contributions of all kinds, evolves order out of chaos, and starts the bales of clothing on their journeys to the coal fields and Syria, literature to Institutes of International Relations scattered all over the United States, and (not the least important by any means!) letters of thanks to the concerned Friends, and friends, who make her service possible.

STOREROOM REPORT

November 1, 1934 to May 14, 1935

1. To miners were shipped: 15 tons and 171 pounds of clothing, shoes, and books.

The following interesting items were included: 300 layettes, valued at $5.00 each; 790 home-made sweaters; 1,525 new dresses; 9,000 books, of which 2,727 were story books; 1,700 magazines.

2. For Peace Institutes were shipped: two tons and 176 pounds of books and pamphlets.

3. On floor ready to be shipped to Daniel Oliver's Orphanage, in Syria: 431 pounds.

HOME SERVICE WORKERS MEET IN CONFERENCE

For some weeks the Home Service office of the A. F. S. C. concentrated attention and activity on the formulation of summer plans which have since been taking tangible form. Pendle Hill was the focal point of attention for more than forty men and women from a dozen states. From all directions they had been traveling by train, car, and bus to attend the Workers' Conference from June 12-16. At Pendle Hill, in addition to coming to know each other, they met such leaders at Clarence E. Pickett, Rufus M. Jones, David W. Day, Mrs. Phoebe Valentine, Philadelphia social worker, and Elizabeth Hauley of the Philadelphia City Playground Association, who conducted daily discussions and gave evening lectures. From Pendle Hill on Sunday afternoon and Monday morning these volunteer workers went to their various service jobs, some having to travel as much as four days to reach their destinations.

If readers belong to Meetings a member of which is in service work this summer, ask the Philadelphia office for copies of the bi-weekly Robin letters that will be sent out during the summer, so you can keep in touch with your representative. If a service worker has come for the summer to your town or community, get acquainted with him and invite him to your Meeting. These men and women form one important channel through which the Society of Friends will be speaking this summer. They need the counsel and encouragement of the entire Society of Friends.

WILL ORDER GERMAN BOOKS

The Quaker Verlag, 11 Bomberg Allee, Bad Pyrmont, Germany, is glad to order German books for school or college libraries or Friends bookstores. Leonhard Friedrich, a German Friend, is in charge of the German Friends bookshop and publishing house, at the above address, which is that of the rehabilitated meetinghouse now used for Yearly Meeting, Quarterly Meetings, and other gatherings.

PEACE NOTES FROM WEST COAST

Ray Newton and Joseph Conrad are now on the Pacific Coast attending the Institutes of International Relations being held at Whittier College, near Los Angeles; Mills College, near San Francisco; and Reed College, near Portland, Oregon. This is the first year for each of these three Institutes, which are similar to those held in the East and Middlewest during the past six years.

Among those serving as faculty members, who have served at previous Institutes of International Relations, are Hornell Hart, of Hartford Theological Seminary; Frederick J. Libby, of the National Council for the Prevention of War; Harry D. Giddeonse, of the University of Chicago; and Kirby Page. In addition, the Institutes were able to procure outstanding men and women on the Pacific Coast, and Dr. T. Z. Koo, National Y. M. C. A. Secretary of Shanghai, China.

At the close of the Institute at Reed College, Joseph Conrad will return to Iowa, where he will be married to Alice Kellogg, their engagement having been recently announced. They expect to spend the coming year on the West Coast, where Joseph Conrad will act as Field Secretary for the Mills College Institute, and will help co-ordinate work of the three Institutes with the Philadelphia office.

The Peace Section has been fortunate in securing the services of these two young Friends. Both are graduates of Grinnell College, with Phi Beta Kappa awards. Joseph Conrad has spent three summers in American Friends Service Committee work, and Alice Kellogg has recently served as secretary to Guy W. Solt in connection with his work for the Institute of International Relations held at Grinnell College and Northwestern University. Both have attended previous Institutes at Wellesley College and Duke University. Members of the Peace Section are confident that Joseph and Alice, with their background of Service Committee and Institute experiences, will make a real contribution to the work on the Pacific Coast.

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Authorized by The Five Years Meeting of Friends in America

WALTER C. WOODWARD
Editor

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EDITORIAL

By Bread—But Not By Bread Alone

THIS caption might with equal pertinency be reversed to read: "Not by bread alone — but by bread." We have chosen the other order inasmuch as we have reference to what appeals to us as an unusually significant statement issued by a representative group of social workers. In this issue appears a message to the Churches issued by such a group which in a large measure represents the highest type of social service rendered in this country and in Canada. Messages are sometimes issued because it is felt that the body in question ought to say something, rather than because of a burning conviction that there is something very definite that must be said. This is not that kind of a message.

In urging a careful reading of the statement, a few observations are made concerning its significance. To begin with, there is a common tendency, and an altogether unfortunate one, to put spiritual activities, so called, such as evangelistic efforts, over against social welfare work. The result is that in reality, the Christian Church tends to become divided into separate if not opposing groups, and its inclusive message is thereby seriously weakened. Theoretically, each group will concede, for the most part, the need for the other's work, but the fact remains that the two rarely come together in the field of common and mutual action. On this background, the message in question is valuable for emphasizing the importance of spiritual regeneration.

Frankly, it is a message on social security. Yet it says that "men are suffering not alone in their bodies but in their souls, and the causes for such suffering are not only in the disintegration of our economic life, but in the fearful demoralization of all sound standards of living." Therefore, "We must once again become aware of God and of his purpose for mankind." Further still, "Beyond techniques we must acquire a new spiritual passion." In the face of material need, desperate as it is, the priority of spiritual values is declared. Only "by the common recognition of spiritual and moral values can we attain unto salvation for the individual and for society. The self-giving love of God must flow through Calvary into our lives, and through us into every field of social effort." And these utterances, remember, emanate from the social service group of the Christian Church. In short, stressing its complementary emphasis, it says in effect, "But not by bread alone." Now if we might only hear from some conference on evangelism an equally ringing reciprocal declaration, "But by bread."

There are other reasons why this statement is notable. For one thing, note its fine balance in its well reasoned caution that there are definite limits to the degree of social security which is conducive to moral and spiritual growth. It is also notable for the forthright utterance that man-made documents, including constitutions, are not sacrosanct. Constitutions were made for men, and not men for constitutions. Greater than any constitution are the eternal laws of God—and it is a living God we serve, not a sacred document.

On the whole, we hail this message as an epochal expression of true Christian statesmanship, and heartily commend it to the consideration of our readers.

English Friends Had Something Definite to Say

FOR some weeks prior to the recent sessions of London Yearly Meeting, there was considerable discussion in the columns of the London *Friend* concerning the issuance of the Yearly Meeting's General Epistle. The concern was expressed that such an epistle should not be issued as a matter of course, but only as it developed in the sessions that the Meeting really had something vital to say. In theory, the point was well made, though in practice we have never found English Friends wanting for something to say which they considered vital!

Certainly the important word was not wanting this year. It is found in the opening paragraph: "We have been brought to see even as we face the problems of the world, that we ourselves are part of those problems." However axiomatic that may sound, it is something we are all prone to overlook. It is well that we are forcibly reminded of a penetrating truth.

In the midst of world conflict and confusion, here is a clear call, not for national or international, but for personal disarmament; and for disarmament among Friends, in their relations with each other—as individuals or as groups. The Epistle presents some additional queries that might well be read in

our meetings, and in our seasons of private meditation: "Have we proved our faith by the disarmament of our own spirits? Do we always show toward one another, even in our own meetings, the spirit that we know to be needed for international friendship? Does any pride or presumption . . . hinder the free flow of thought and inspiration?" We are reminded that if we "are intolerant of those who differ from us, the vision is blurred."

This reads as if it might be speaking to the conditions, perhaps to the very sessions, out of which the message emerged. Be that as it may, we are persuaded that it speaks to our condition as American Friends—as it must to that of "Friends Everywhere."

Not By Technique Alone

Message to the Churches on Social Security

The Church Conference on Social Work, consisting of some two hundred leaders and workers in the American social field, and assembled in the City of Montreal, June 9th to 16th in conjunction with the National Conference of Social Work, and in association with the Social Service Council of Canada, sends this message to the church people of our two countries.

DURING these six days, we have been constantly exposed to the consideration of the vast social needs of our day, as reported by social workers in both public and private welfare agencies. We have listened to a crescendo of demand for prompt social action on the part of the governments of these two countries to provide a just measure of social and economic security for all the people. In this demand, we gladly join, believing as we do that with all our wealth of natural resources and highly developed technical skills, there is no adequate reason for any delay in effecting a readjustment of our social and economic order in harmony with fundamental human rights to decent subsistence. At the same time, we would raise our voice in unqualified protest against the defeatist assumption that any large part of the prevailing unemployment is necessarily permanent. There are spiritual by-products to steady and productive occupation which no "relief" or "dole," however generous or imperatively needed in emergencies, can offer. The right of men to work and to enjoy the fruit of their labor cannot be denied. To deny this right is to challenge the immutable laws of God and Nature; those who defy these laws in the name of special privilege will themselves be broken.

We recognize that before such security is attained, it may be necessary in both the United States and Canada to make drastic modifications in the federal constitutions. Surely, however, the fathers who revolted in 1776 did not expect their children to acquiesce permanently in social injustice, nor did those who postulated the inalienable right of men to life, liberty and the pursuit of happiness, expect that the great republic should have freed itself from one tyranny in the eighteenth century only to succumb in the twentieth century to tyranny of a man-made constitution. This constitution and the British North American Act have served worthy purposes, and should never be hastily amended, but the eternal laws of God are greater than any constitution, and the exigencies of our national and international life demand a prompt and thorough rethinking of the fundamental structure of our two Commonwealths. We serve a living God.

While we urge all steps necessary to a reasoned national security, and to the greater distribution of the abundance and wealth which God has provided for the people of these countries, we also assert that there are definite limits to the degree of social security which is conducive to moral and spiritual growth. Security may be a source of the abundant life; it may also be a source of moral and spiritual disintegration. We must never lose sight of the need of adventure and courage in the face of the unknown, while the Cross of Christ ever challenges us to live dangerously. This is the historic Protestant tradition of which we are properly proud. Hence, in any recodification of our laws or in any reconstruction of our social and economic structure, we must safeguard the distinctly American emphasis on private initiative, even as we resolutely take collective action in the direction of social security.

As we have engaged in these discussions, we have seen more clearly than ever the priority of spiritual values. Not by techniques, however necessary, nor by the arbitrary distribution of the means of life, however imperative, but by the common recognition of the spiritual and moral values can we attain unto salvation for the individual and for society. The self-giving love of God must flow through Calvary into our lives, and through us into every field of social effort. All sound social action awaits an enlightened conscience and the acceptance of a social philosophy in harmony with the Christian conscience.

Today men are suffering not alone in their bodies but in their souls, and the causes for such suffering are not only in the disintegration of our economic life, but in the fearful demoralization of all sound standards of living. We must recover for all the Christian standards for the spiritual and ethical life. We must once again become aware of God and of his purpose for mankind. We must help to resolve those inner conflicts of the mind and soul which tragically result today in disordered and anarchic personalities. Such lives can only be reorganized around great and dominating principles, and to provide these is the prime and perennial function of the Church. If the Church is to perform this historic ministry, she must both acquire a new and passionate sense of God, and avail herself of all the information concerning human behavior which the best psychologists of our day have acquired. Because of this, we have devoted no little time in this conference to the consideration of the best means by which our ministers and church workers can be given clinical training in psychiatry and moral theology, and thus become more aware of the deep causes of the pathology of the soul.

We have also given due recognition to the necessity of maintaining in all social work conducted under the auspices of the Church, the highest standards of professional workmanship. The essentially spiritual motive in our workers must be combined with a thorough and practical knowledge of all tried techniques and procedure. Our churches cannot afford to employ workers with inferior education and training. True social work is a fine art, resulting from the fusion of spiritual passion with scientific technique.

Facing a situation in which the world is confused not only by the inner conflicts of individuals, but also by con-

flicts of groups with groups, we recognize the perennial function of the Church as an agency of social unity. In the Church of Christ, there is neither Jew nor Gentile, male nor female, bond nor free, and only as Christ's teaching is truly imparted and faithfully observed, will the difficulties that arise between youth and the older generation and the conflicts due to differences of sex, class, race, religion and national ambitions be resolved. Our modern world is not simply divided by the two horizontal lines of class conflict, as some would have us believe, but by many vertical and diagonal lines as well. For the resolution of these conflicts, techniques must be developed, but beyond techniques we must acquire a new spiritual passion. Men are welded together, in the last analysis, only by fire, and fire is the pentecostal symbol of the Holy Spirit of God.

The Life We Need

London General Epistle

TO FRIENDS EVERYWHERE: We have realized in our Yearly Meeting a sense of deep responsibility as we have sought, from day to day, to bring our many and varied concerns into the light of God. There is all too much cause for anxiety, and we have been brought to see even as we face the problems of the world, that we ourselves are part of those problems. Yet from the outset we have known that God Himself is bearing the burden, and that it is for us to learn how we are meant to share it with Him.

After a consideration of the worship in our own meetings, our thought turned to the virtual denial of God in the modern world. From the widest problems of international relations we have come directly to the homes and the lives of sufferers in our own land. We see in this country a state of things that is manifestly wrong. We are concerned for the right ordering of the whole of our common life, and we are coming to know that the prophetic word on international peace is inseparable from the prophetic word in economics and industry. The roots of war go deep into our national life. International trade, which should bless mankind by making the natural resources of the world available for all its inhabitants, is often degraded into rivalries and exploitation, which curse the human race. Our work for disarmament is hindered by financial and industrial considerations that would find no place in a rightly ordered community.

We see unemployed skill in all ranks, along with vast resources of unemployed machinery and plant, in the presence of unsatisfied human need. We see luxury in the sight of destitution, and peaceable men making munitions of war because they can find no other way of providing for their families. Such things cry aloud to the Christian conscience.

In our search for light on these questions during the Yearly Meeting, we have been conscious of an intense desire for truth. Some of our members have seen a light so clearly, that they cannot understand why it has not been apparent to all; and we are disunited in our methods, though our aim is one. We are humbled by the slowness of our progress. If we could learn more from one another, our very differences would enlarge and deepen our understanding of truth. We have not reached that unity to which the mind of Christ would have brought us. The clear spiritual insight that has sometimes been reached by Friends, has come with an honest striving after consistency in all our actions. Let us beware lest special privileges and comforts darken our perception. If ever our hatred of wrong or oppression makes us hate the wrong-doer; if we despise others or are intolerant of those who differ from us, the true vision is blurred. We need to "labour for a perfect redemption from the *spirit* of oppression."

As members of a nation we are linked ever more closely to the life of other peoples. We ourselves may feel that we are prepared to give up any claim to a national security based on self defence. We may think that we are fully willing to give up any thought of prestige that involves our country in domination over the lives of others. We must realize more clearly the actual political consequences of these ideals, and must face their possible effect upon the influence of our own nation in world affairs. Do we really know that such ideas of power must have no place in our minds, and have we proved our faith by the disarming of our own spirits? Do we always show toward one another, even in our own meetings, the spirit that we know to be needed for international friendship? Do we think the best of one another, and defer to one another? Have we a courteous and receptive spirit? Are we willing to impart, and quick to receive, the message? Does any pride or presumption, any impatience, irritation or indolence, hinder the free flow of thought and inspiration? The springs of God break forth unexpectedly and disturbingly, but their coming brings new life.

That is the life we need. Our scattered desires, even those which are a striving after good, and our conflicting motives, are the cause of the weakness that hinders sure action. During this Yearly Meeting we have seen more fully that these motives and desires must be brought under the discipline of God. We cannot do this by concentrating upon them our own thought and anxiety. "Set the point of thy thoughts more upon God Whom thou desirest than upon the sin which thou reprovest . . . Thou shalt much sooner come to thy purpose if thou do so, than if thou . . . wouldest destroy the sin by mastery of thyself."

This discipline can be won only "at the daily, hourly, cost of self." We must cast away everything that hinders the vision of Christ, who *is* the will of God on earth. A life of surrender to Him is not simply a matter of feeling. The warmth of emotion is soon cooled by the unruly will, and once again we are in conflict with God. Until our surrender is complete in the field of the will, the springs of action are blocked. Thought, emotion and will must alike be brought into the school of obedience. As we surrender our lives without reserve, we come to know the power of God renewing our minds, and the wisdom of God revealing His Way.

Signed in an on behalf of London Yearly Meeting,

WILFRID E. LITTLEBOY, *Clerk.*

London, May 27, 1935.

The Attitude of Faith

THE attitude of faith . . . is based on the conviction that somehow love is at the heart of things, that somehow good may be built up out of even the situations that seem most hopelessly evil, that in the world there is at work a Power which will use those who give themselves wholly to it, and will guide their lives so that they shall serve, far beyond their own dreams, the highest ends of the universe.

Those who have found such faith have nothing left to fear. They have no desperations, no final thwartings. Sufferings—yes—hardships, and toil and privations. But these come as a part of a splendid service; these are but stimuli which help to generate the high elation of achievement, the resistances which build up ultimate joy.—

—HORNELL HART, in "The Science of Social Relations."

Religion Looks at Contemporary Conditions

A page on which leading Protestant, Catholic and Jewish Ministers apply religion to life in its various phases.

SIGNS THAT A RELIGIOUS REVIVAL IS NEAR

By Dr. Jesse M. Bader

Dr. Bader is Secretary of the Department of Evangelism of the Federal Council of Churches. In this capacity he is in close touch with religious conditions throughout the country. Dr. Bader recently completed a tour of the nation in the interests of evangelistic work.

The churches, it is being said on every hand, are on the eve of a religious revival.

This, despite the fact that there is complaint of the Church's loss of spiritual power; of the indifference of the people toward her services; and of the slow growth in her membership gains. It is not that the Church itself is inert. Never, perhaps, was there more activity. There is abundant energy, but it is not conquering energy conscious of its power, but feverish energy conscious of its impotence. The pulpit is not asleep. Never was learning more widespread and never before has the pulpit reached a higher average of ability and culture. Nevertheless, the message of the pulpit has largely lost its power to convince, and the preacher his power to convert.

The Church has greater numbers than ever before; she possesses more ornate temples of worship than at any time in her long history, and her work around the world is highly organized. But something seems to be wrong. There is a feeling of impotence. On the part of some there is indifference and unconcern.

On the other hand, despite this sombre situation, there is a widespread desire for a revival of religion. This desire grows out of a disillusionment and dissatisfaction that has come upon the nation. Men's souls are hungry and in some instances starved. It is noted that before every great revival that has cleansed and blessed communities and nations, there has been such a sense of need. Men do not cry out for the Bread of Life when they think they have cake to eat. It is when men are dissatisfied with what they have and are, that revivals are possible. There must be a sense of need of God.

It is a wholesome sign to find across America that men are becoming weary and impatient of schemes and plans for the economic and social salvation of the land which leaves God out. It is not unusual to hear men on railway trains, in offices and at their firesides say, when they are thinking most seriously, that the crying need in the nation just now, is for a revival of religion. Leaders of finance, educators, and statesmen are joining the preachers in this growing feeling.

But are there already signs of a spiritual awakening in America? Are there indications of a revival of religion that shall mark a new epoch in the history of Christianity? There seems to be some unmistakable signs on the horizon. The first is that men are not only seeing the need of a revival, but they are wanting one. Groups here and there over the nation are praying for a revival. This is not universal to be sure, but it is to be found unmistakably in a considerable group within the church. It is not necessary to have a large group to start a revival of religion. A small group of dedicated, determined individuals has often become the instrument in God's hand for the rekindling of a new flame of faith and love upon the altars of men's hearts.

Men's hearts are hungry, and this is another sign of an approaching revival. The increased demand for devotional literature is indicative of this hunger. There is no question but that a larger number are observing some form of personal daily devotions today than at any other time during the last quarter of a century. The new and growing interest in Bible study is also indicative of the present heart hunger.

There is a new and insistent interest over the entire nation on the part of large numbers for a recognition and an application of the social principals and implications of the Christian Gospel. It might be described as a social awakening. This is but another sign of an approaching revival of religion. There has never been a time when so many voices have been lifted against war and in the interest of world peace, as now. Everywhere men are standing up to be counted and, in some instances, at considerable cost. Because of this new ethical and moral concern which is manifesting itself throughout the nation, there is coming an unmistakable reaction to the liquor business. This is particularly true among youth. They are standing up to be counted not only as against war,

(Continued on page 285)

WHAT IS THE CHARACTER OF TRUE RELIGION?

By Dr. Milton Steinberg

Dr. Steinberg is Rabbi of the Park Avenue Synagogue, New York City, and Chairman of the Social Justice Commission of the Rabbinical Assembly of America.

There are many issues over which clergy and laymen tend to disagree, but on none is the difference of opinion likely to be so sharp as on the question as to whether the minister in his pulpit shall express himself on social and economic problems. The typical layman is likely to feel that organized religion demeans itself when it descends into the smoke and confusion of human strife. In brief, the man in the pew generally argues that the function of the preacher is to teach religion and not politics or sociology.

It is, of course, immediately apparent that the prime function of the pulpit is to teach religion. The answer to our problem as to whether the preacher shall discuss current controversial issues depends, therefore, on how we understand the character of religion.

Religion is more than a creed, a tradition and an individual morality. It is inevitably concerned also with certain social principles which follow from its theological axioms. For example, Judaism and Christianity alike teach that man is of divine origin. If this belief has any significance at all, it means that each human being is of infinite moral worth, that he is sacred against exploitation, that he shall be granted the privilege to fulfill the potential divinity resident within him.

Again, the historic religions of the western world insist that the physical resources of the universe are a trust imparted to man by God, and that therefore they are intended to be used for the service of mankind as a whole rather than for certain privileged individuals.

Last of all, the social ethics of both Judaism and Christianity insist upon human cooperation and mutual helpfulness as the ideal mode of living as opposed to self-centeredness and the competitive struggle on the part of one human being to live at the expense of another. In brief, the theological concepts of religion lead directly to definite social consequences. If one admits the divine origin of man, the divine creation of the world and the brotherhood of all men, one is driven to protest against all forms of human exploitation, against the expropriation of men from the great re-

sources of Nature, and against any form of group living which emphasizes the competitive rather than the cooperative ideals in human relationships.

When, then, the earnest clergyman sets out to preach religion, he cannot help—if he is at all sincere—in drawing these consequences. To tell the minister that he may teach theology but not its practical application is to confine him to a realm of vague, unrealized potentialities; it is to make religion a social fatuity. The pulpit then not only does not step outside of its role when it concerns itself with social issues; it is fulfilling its prime function—that of teaching religion.

To be sure, every minister owes it to his self-respect to recognize the limitations which his position and his personality impose upon him. Unless in some specific social situation a moral ideal is clearly involved, the pulpit should refrain from plunging itself into it. But the fact that there are limits within which the church should move in its concern with social issues does not by any means imply that the church has no place in these issues.

For, religion was conceived not merely to teach men a faith, not merely to give them traditions within the pattern of which they might find individual fulfillment, but also to enunciate principles for man's collective living. In a world which is beset with distressing and complicated problems, religion possessing a social message dare not stand aloof. It dare not betray the ideals which it professes. It must not withhold the help which it has to offer to bewildered human beings striving to convert society into a Kingdom of God on earth.

CHRISTIANITY IS LIFE

Christianity
Is the way of life,
Based upon the life of Christ.
Christianity
Is an attitude of mind,
Guiding the actions of the body.
Christianity
Is an idealism to be realized,
Ideals of love, truth and service.
Christianity
Is a character to be attained,
Following the Christ — the Supreme Personality.
Christianity
Is a deep communion and fellowship
With the Father, Son, Spirit, and humanity.
Christianity
Is a religion for all of life,
For the individual and for mankind.
Christianity is life.

WALTER J. HOMAN.

Honolulu, T. H.

AS IF HE WERE LOOKING OVER OUR SHOULDER

By ESTHER M. BROWN

Yellow blanks, pink blanks, blue blanks, white blanks; statistical reports, evangelistic reports, missionary reports. The season of the year draweth nigh, or is even now come, when these inquisitive messengers hold sway in Quakerdom. And what shall the answers be?

Says Susan Smith: "There's that suit of John's I gave Cousin Henry—worth twenty-five dollars at least. That ought to go in our Home Mission Report; Henry's folks are poor enough, and it will swell the report and help make a good showing for our society."

Jessie Jones is secretary of the Sunday School. First came the president of the missionary society, asking her how much money the school had given to missions. Jessie went through her book, listing the offering for the first Sunday of each month, and found the total. Being new to the ways of reports, she threw away her figures afterward. Next came the chairman of the missionary committee, with the identical question. Jessie carefully did the work again, but this time she tucked the rough notes into the back of her book. It was not long until the information was sought by the treasurer of the church. The chairman of young people's work asked for it too, apologizing that the C. E. was straggling, and certainly Sunday School was primarily for young people. Finally, the woman who had been secretary two years before handed Jessie a good-sized blank which she had received from the Quarterly Meeting Superintendent of Sunday School work. It was already a month overdue, and of course it asked how much the school had given to missions. Up at Yearly Meeting, elderly saints sat stiff and attentive on hard benches, and younger, less saintly ones drowsed, while the figures of all the Jessie Joneses were read over and over. And out on the field an evangelist stayed at home because the pitiful figures, so frequently reported, had not reached quite far enough.

William White represented Quakertown C. E. at Quarterly Meeting. The superintendent announced, much to William's embarrassment, that no written report had been received from Quakertown, though triplicate blanks had been sent. Could anyone give any information? William had never heard of the blanks, but he gave a snappy, impromptu talk on the activities of his group. The next year he was secretary, and when blanks did not arrive in due season he wrote requesting them. But the superintendent was on vacation, the letter was lost, and at the C. E. session the same announcement was made as that of the previous year. The following year William, as president, had the secretary write early in the season; but again the superintendent was sure that the society at Quakertown was at fault because her report was not complete. Then William began to wonder whether fairness and efficiency were Christian virtues.

"And the apostles, when they were returned, told *him* all that they had done." (Luke 9:10) Dr. G. Campbell Morgan, in an exposition of the passage, said something like this: "The church is cursed with statistics and reports. We are not told the numbers or converts resulting from this evangelistic tour of the Apostles. That was for no ear but that of Jesus. I wish that for once we could say we will make our reports to Jesus only. What difference would it make? Would we be more zealous in our work in order to have a report worthy of his approval? Would we be concerned more with the real spiritual values than with the outward manifestations which appeal to the eye of man?"

It is too late, in report season, to do the things we wish we had done; too late, if we are strictly honest, to stuff our reports with last-minute offerings, or to repeat the same information through various channels, or to neglect blanks for which someone else is responsible. If we do not limit our summaries to the Master alone, shall we not at least fill the spaces as we would if he were looking over our shoulder? Shall we not gain from all these labors, not merely quantities of information, but a real heart concern for the welfare of the Kingdom?

Los Angeles, California.

A. F. S. C. VETERANS HAVE REUNION AT NEWBERG

The Relief workers in this section who served during and following the World War under the direction of the American Friends Service Committee held a reunion at the home of Milo P. Elliott at Newberg, at the time of the recent sessions of Oregon Yearly Meeting. A pleasant afternoon was spent in discussing their past experiences, when attention was also given to the Institute of International Relations which is being held at Reed College, Portland, from July 5 to the 15.

Those present at this reunion were Errol T. Elliott, from Richmond, Indiana, of the Central Office Staff, and who is chairman of the Five Years Meeting Commission on World Service and Missions; Clark Smith of Melba, Idaho; Floyd Bates and Ross Miles of Salem, J. W. Magee of Scotts Mills, Ward Haines, Emil Swanson, Henry Keeney, and Paul Elliott of Portland, Russel Thornburg and Beulah Mills Thornburg of Forest Grove, and Chase Conover, Gerald Woods, Virgil Hinshaw, and Lester Wright of Newberg, Oregon.

PUBLICAN OR CHRISTIAN? WHICH SHALL IT BE?

By H. Millard Jones

For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? (Matthew 5:46-47.)

What was the status of the publican? "The publicans were hated as the instruments by which the subjection of the Jews to the Roman emperor was perpetuated, and the paying of tribute was looked upon as virtual acknowledgment of his sovereignty. They were noted for their imposition, rapine, and extortion, to which they were, perhaps, especially prompted by having a share in the farm of the tribute, as they were thus tempted to oppress the people with illegal exactions that they might the more speedily enrich themselves. The publicans of the New Testament were regarded as traitors and apostates, defiled by their frequent intercourse with the heathen, and willing tools of the oppressor. The casuistry of the Talmud enumerates three classes of men with whom promises need not be kept—murderers, thieves and publicans. They were deemed unfit to sit in judgment or even to give testimony, and no money known to come from them was received into the almsbox of the synagogue or the corban of the Temple." Such was his community standing.

And yet, we gather from Jesus' words that they were capable of loving their friends. The publican was, unquestionably, tender and careful of his own loved ones. But it was his relationship and attitude towards others that branded him as a thing to be despised.

Jesus was trying here to teach a lesson of profound significance which, when learned, should reach to the ends of the earth. By contrast he seeks to teach the lesson of Christian love. How much those disciples needed that lesson! Do we not see them striving among themselves for the best place and highest honor? Do we hear an echo of Peter's voice carrying a question concerning forgiving a brother seven times in one day?

After all his teaching concerning love it seemed necessary for Jesus to illustrate or demonstrate it. Possibly on the Cross, as nowhere else, did he do that. "Father forgive them." What a lesson! What a truth! What a hope! How much we need such a demonstration today!

Yes, we still have publican church members, whose love is that of the publican rather than that of the Christ. People so easily become estranged, in the home, in the church, in the community, in business,—publicanism in practice. Loving our own, those on our side, our own clan or tribe, those who think as we do, those who do as we do. What a tragedy! Christian love includes enemies. Publicans or Christians—which?

Then churches are the same way. We love people and groups of our own fellowship, but care very little for the opinions or friendships of groups that are other-minded. Publican churches—Christian churches—which?

Communities sometimes become self-centered. They decide they can exist independently of all other communities. They think of themselves alone, and there frequently develops publican rivalry. Christian communities?

We must not leave from our thought the nations of the world. Nationalism as we are learning it these days is a form of publicanism so far as love is concerned. Millions suffering in China and India; tariff walls to protect *our* trade. "Buy American." "Favorable trade treaties." "Naval superiority." "Splendid isolation." "Avoid entangling alliances." "Let Europe stew." Publicanism. Publican nation or Christian nation—which?

Races? Yes there are publican races. "White man's country." "Mongolian exclusion." "White, Nordic, Protestant." All justifiable from the standpoint of publican love. But Christian. . .?

Possibly it is a blessing we have no more relationships with the planets of the universe than we do now. Wouldn't interplanetary publicanism be a horrifying situation? Here's hoping we are forbidden communication and closer relationships with other planets until we overcome our publican love and substitute in its stead Christian love.

"Love your enemies." "The second mile." "Bless them that persecute you." "Become the servant of all." "Forgive them, they know not what they do." "Love one another as I have loved you." Families, churches, neighbors, communities, nations, planets . . . .

Publican or Christian—which?

Minneapolis, Minnesota.

USE OF LEISURE TIME

H. G. Wells writes concerning the "goodish-baddish and the baddish-goodish" qualities of human nature. In so doing, he sets forth the possibilities for improvement of the individual and of society as a whole.

During the last few years, much has been said about the use of leisure time. And if the prophets of the present day are half-way correct, the problem of its use will be with us, and with ever increasing importance, as the years pass.

More play fields and amusement parks are set aside each year. Thousands visit our national forests annually. Modern methods of communication and transportation have added greatly to the possibilities for the recreation and improvement of all our people.

God is bidding for a large share of our leisure time in a most direct fashion. Leisure time may mean time for thinking with and working with God. Jesus desires to come into the leisure hours as the personality who will do much for each and all.

The use of leisure time is one of the most universal concerns of mankind. God is calling, "Give me your leisure time."

I. N. Stanley.

Briggsdale, Colorado.

SPEAK NOW THE WORD THAT WILL HELP

By Nellie Cassatt Maris

"Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, oh Lord, my strength, and my redeemer." How many times, and how sincerely, we have all prayed that prayer! And then, perhaps, at the end of the day, we have thought with a degree of satisfaction, "Well, I didn't scold the children today, or talk disparagingly about my neighbor."

Well and good—but, did you praise the little one who brought you a dandelion bouquet this morning ? Did you encourage the tall son who is trying so hard to quit the rough words he hears everywhere he goes? Your life-companion, who bears so many burdens, does he (or she) need words of appreciation, or must the love be taken for granted? Did you call the neighbor and repeat some pleasant thing you had heard about her or her family?

Even though you do not criticize the teacher, do you make it a point to speak to her of things that please you? The minister—does he ever need the encouragement of the spoken word?

On a recent hospital sojourn I was saddened over and over, as, with halting words, I tried to express the depths of my appreciation to nurses and doctors—only to have them say, "Most people don't say anything, unless they have a complaint.

Oh friends, there is so much need of the help we can give by loving words spoken into living ears. It is not enough to give silent sympathy—it may be mistaken for indifference. "The stolid silence of well-meaning brings no healing to a suffering creature. The wounded, craving heart needs the word and expression of affection."

It is not enough to say once a year, "I love you," or "I'm sorry for your troubles." Speak the word that will help, now, today.

Bloomingdale, Indiana.

To London and Return

By Mary H. Terrell

AN invitation in March from Ye Editor of our AMERICAN FRIEND to note some impressions of our then proposed trip to England to visit our sister, Helen Hawkins Harris and family, prompts me to comply with his wishes.

A separation of seven years from one's younger sister needs little else for attraction toward England. However, the lure of the first sea voyage, the desire for a nearer glimpse of our Friends across the water, and their methods of work and worship, a long cherished wish to see Jordans, Friends House of Friendly fame, and perchance to attend a few sessions of London Yearly Meeting, whose Epistle it has been our privilege as well as duty to read so many times to Friends in our home Yearly Meeting at Wilmington—all these lent an added interest to home ties for such a visit.

So it was with an earnest desire for a safe journey and a varied amount of sea experience, that we boarded a Baltimore and Ohio train at New Vienna, Ohio, amid a shower of rice from fun-loving and well-wishing friends, and sailed from Baltimore on April 4 on a one-class vessel to try to realize some of the aforementioned desires.

A limited passenger list, a splendid Captain with a corps of courteous stewards, and a sea upon which the elements had full play and seemed to make the most of the privilege, made that ten days of sea voyage one to stand out in the memory of all those who experienced it; while dear ones at home listened each evening to Lowell Thomas tell of the storms on the Atlantic, and awaited with some anxiety the first news of the travelers.

After ten days of interesting associations with a German naval officer, a Chilean diplomat, with business people, seasoned travelers, ship's officers and crew, we sailed past Bishop's light into the Channel on Saturday night, April 13, and welcomed our Channel Pilot the next day. From the North Sea we sailed into the there broad Thames, and landed at the Royal Albert dock, some twelve or fifteen miles out of London, near midnight.

An early breakfast enabled us to land shortly after 8 o'clock, but not before a familiar form, followed by two others, burst in from the deck, and welcoming voices said, "Here we are!" as we greeted Helen and Sewell and their son Anthony, illness having kept little Margaret at home.

Their knowledge and directions were most helpful in the management of baggage, and their dear faces banished all thoughts of the angry waves while we visited and chatted on the homeward journey via bus and underground, till we stepped out into the light of day in front of the Houses of Parliament under Big Ben, whose clanging tones over the radio had more than once given us a thrill.

The steamer letters had brought to mind the familiar poem and admonished us to take time to "stand and stare," and without thought of poems or dear ones, I stopped in London Street and stood and stared at Big Ben and his surroundings while Sewell Harris took Albert Terrell to the proper authority for obtaining a British auto driver's license; this despite the warning of three boys at home, who have for many years deprived their father of the privilege of driving the family car save on business of his own. Most fathers of teen age or older sons will, I think, understand this situation.

The use of the auto was made available by the timely vacation of the brother-in-law, and afforded us many delightful experiences, which otherwise would not have been ours, and gave us nearly a thousand miles of old England without mishap, despite the fact that English road etiquette is just the opposite of that in America.

It afforded our spending the Easter vacation of the Harrises with their parents, Henry and Margaret Harris, in lovely old Charlbury, some seventy miles northwest of London, and attending Easter services in their quaint old meetinghouse, with its arched windows, and vine-covered walls rising from the lovely greensward dotted by time-mellowed gravestones of its dead. All Easter morning, the bells of the other churches of the village had rung out the message of the Risen Savior, and as we settled down into the quiet worship of English Friends in that little old meetinghouse shut away from the street by a vine-covered high stone wall, the song in our hearts rose and mingled with the message of the bells—"He is Risen."

While there we motored through the Shakespeare country, past Warwick and Kenilworth Castles to Birmingham and attended an educational conference at Kingsmead College, just across the highway from Woodbrooke School, which place we also visited.

At Kingsmead we were greeted by Harold C. Morland and his sister, Mrs. Braithwaite, who were acting as host and hostess to the conference, and were asked to sit with them at the "top" table for the evening. In the morning we enjoyed a quiet stroll through the lovely gardens and attended the morning session of the conference where Helen Harris told something of their work on the Watling estate.

London County Council has built four thousand new houses in the Watling housing scheme, on the northern edge of London, and here Sewell Harris, with his family located on the estate, is the organizing secretary of the Adult Educational work in which he is ably assisted by Christine Clement Brown, who is supported by Westminster and Longford Monthly Meeting of Friends.

The work which the Harrises are doing there is one which is very difficult to describe, and one which seems to demand much time and effort, and after three years under Sewell Harris' supervision, is receiving some well-earned recognition.

Friends have established a new meeting at Watling, in which Alexander Wilson and Harry Silcock and family, together with those living upon the estate have given valuable contributions.

It was our privilege to worship with these Friends in three Sabbath morning services, and one is impressed with the earnest desire of the attendants to make a living contribution in their meetings and on the estate. One cannot help noting the absence of the teen age boys and girls in the religious services which we attended, and thinking of the group of some thirty young people in our own home meeting, who make such a valuable contribution with their orchestra organization. We wonder if in the swing of the pendulum from silence to music in religious worship, there are not some elements in each manner of service that might be of value to the other.

On the Saturday afternoon before our departure for home, we attended their Monthly Meeting at Hampstead when our minute was read. We received a warm welcome from English Friends.

This Monthly Meeting is composed of some twelve or thirteen meetings in London and was to us most interesting, both in program material and in method of procedure. On that day various committees asked for many books concerning Quakers and their mission, a branch of work all too neglected in many of our own Yearly Meetings in the Middle West.

Three couples anticipating marriage asked for meetings and representatives for the same, from the Monthly Meeting. Several additions in membership were reported, as well as several deaths, and places of the burials were announced in the meeting.

After a pleasant social hour over the teacups, in the basement of the meetinghouse, these English Friends took up the discussion of their "State of Society," introducing the thought that "our Society should not be an organization but

an organism for growth." Such thoughts as these were expressed:

"We have sold our birthright for a mess of committees." "What are we doing for the spiritually unemployed?" "The technique of pastoral care and friendship has no quick returns and no labor-saving devices."

It was at this meeting, that we met Joan Mary Fry, who was in our home four years ago with Ebenezer and Muriel Talbott. We accepted her insistent invitation to be in her home, and after the Monthly Meeting, went to Golders Green where a taxi driver took us to her place at Temple Fortune Hill where we soon forgot the deluge of rain outside while basking in the warmth of the welcome within. One needs be with this great-hearted woman but a short time to sense her vision and feel her devotion to her work for the Society in the allotment plan for the unemployed. We almost gasped as she told of her government's refusal to help with the needed funds for sixty-five thousand men, and how the Society of Friends with almost unbelievable faith assumed the burden alone and were in the end able successfully to accomplish the stupendous task.

London Yearly Meeting convened on the following Tuesday, May 21st, and as our date for homeward sailing was May 23, we were able only to have parts of three days for attending the annual sessions. We were privileged to hear Dr. Salter's able address on Temperance, and noted his warning to members of the Society against moderate drinking. He voiced concern over the increasing consumption of liquors, the extension by law of the hours of sale, and the lowering of the prices of all liquors. One longed for accurate data at the tip of the tongue to offer in rebuttal to some remarks of English Friends that American criminal conditions were much worse before repeal than since. That there is still interest in the work of the W. C. T. U. was evidenced by the fact that many women there still wear the bow of white ribbon. Mention was made of the very valuable services of one member of the temperance committee, and was greeted with "hear! hear!" from members over the house, an unusual procedure to the American ear.

The early session on Peace brought out such a diversity of sentiment and opinions that the Clerk was unable to make a satisfactory minute and the matter was deferred to a future session.

Mention was made of the passing of Jane Addams. Joan M. Fry and Rountree Gillett were appointed to send a message to Hull House from London Yearly Meeting.

Strangers were welcomed in the first afternoon's session and we noted one other visitor from the States whose name we did not catch, together with workers from India, China, Ceylon, Austria and Spain.

We left the Harrises at Waterloo Station on the eve of the 23rd, taking the boat train for Southampton, and sailing from there at midnight. The homeward journey on the largest liner ever built by the U. S. A., the *President Washington,* was a somewhat uneventful mingling of nearly a thousand passengers who were all glad to see Miss Liberty's form emerge from the fog in New York harbor. After spending several hours in New York, we reached home on Sunday evening, June 2.

New Vienna, Ohio.

FRANCE YEARLY MEETING HELD IN PARIS

"Are we doing the will of God, or are we living on illusions?" This question, asked at the opening meeting for worship of the France Yearly Meeting, held in Paris at Whitsuntide, June 8, 9, 10, reveals in a wonderful way the earnest, humble, seeking and realistic spirit in which every session was carried on. The opening lecture, "The Relations of Quakerism to other Religions, both Christian and non-Christian," (to be presented also to the Sixth International Conference of Friends), by Magdeleine Levy, was very suggestive and stimulating, and since it is to be printed, should prove to be very helpful and enlightening to people of non-Anglo-Saxon countries to understand the distinctive characteristics of Quakerism. Summing up, she said: Quakerism resembles Protestantism in its liberty to examine freely all the domain of religion and the soul; it is brother to Judaism in its interest in a social gospel and its profoundly democratic structure; and in Quakerism, as in Catholicism, is found the solicitude, the ups and downs, of the mystic; but in Quakerism there is a distinctive element, not derived from any other religion: it is its meeting for worship.

At the Business Meeting, Magdeleine Levy and Bernard Priestman were appointed Clerks, and two members were admitted.

Sunday afternoon, Emile Maillet presented a paper based on the answers to the recent questionnaire printed in the *Echo des Amis* concerning the methods Friends should use to make their message better known in France. This paper showed quite clearly that French Friends realize that the Quaker message is needed in France and that they must discover suitable ways of propagating it.

As usual, the all-day meeting on Monday was held in the country. This year Friends were grateful to be able to enjoy the quiet shade and delightful park in Montmorency at the home of Henry and Marcelle van Etten. Horace G. Alexander's lecture (in French) on "The Domination of the Great Powers of Peace," led Friends to think afresh of the great Christian message, which applies to nations as individuals; that it is our task to persuade men to cast off the false gods of power and to lead them in realizing a world community in which each nation would be the friend and servant of the others.

In the afternoon, Pastor Emile Fabre, a friend of the Friends, gave a truly eloquent comparison of George Fox and the great Danish mystic of the nineteenth century, Soeren Kierkegaard: "Kierkegaard, better than many others, can, by the analysis of his own faith, point out to us the road to the triumphant faith of George Fox."

The Yearly Meeting came to a close in a period of worship in which a real spirit of deep consecration and unity reigned, when every one present seemed to feel that Friends must boldly proclaim and bravely live their message, regardless of the sacrifice and ridicule which this might bring.

At no former Yearly Meeting which I have attended have the visiting Friends and delegates been more helpful or more greatly appreciated than at this one. Each one made a distinct contribution. Visiting Friends were: from England, Paul D. Sturge, Horace G. Alexander, Irene Carter, Margaret Donaldson, Christabel Mennell, Tuke Mennell, Robert Thornton Smith; from Germany, Herta Ebeling, Margaret Lochmund; from Holland, Robert Lamburg; from the Geneva Meeting, Marjorie Martin.

J. MAHLON HARVEY.

FORMER MISSIONARIES SPEAK AT WOOLSON

Woolson Meeting Missionary Society Richland, Iowa, held a special meeting, June 21, in honor of two former missionaries, Gladys Smith Jones of Jamaica, and Christina Jones, formerly of Palestine, who were spending their vacations visiting friends and relatives in Iowa.

Gladys Jones gave an interesting and detailed resume of the activities and duties which make up for her and her family a typical Sunday in Jamaica. Christina Jones, wearing the elaborate, embroidered costume and heavy headdress of the natives, told of customs and procedures in Ram Allah.

Soon after this meeting, Gladys Jones returned to Jamaica, and Christina Jones and her husband, Willard Jones, of the Westtown School Faculty group, returned to their home in Pennsylvania.

Magnify the love of God as expressed in the cross.

DUBLIN FRIENDS HAVE TURNED THE CORNER

Dedicate Splendid Equipment Consisting of Eight New Sunday School Rooms

Sunday, June 30, marked a big day with Dublin, Indiana, Friends. Following the morning meeting for worship, they enjoyed a picnic dinner together under the spreading trees, and in the afternoon, joined by Friends of other meetings, dedicated a noteworthy addition to the Meeting's equipment in the way of an adequate Sunday School "plant" consisting of eight attractive rooms.

Behind these brief statements is a background of years of wanting, of planning and of waiting, biding the accepted time. But when Dublin Friends decide to move, they move quickly. Just four weeks prior to the dedication, the subject of the greatly needed equipment was broached in the Monthly Meeting, when the decision was made to go forward. By individuals and by groups, the funds required, approximately eight hundred dollars, were promptly subscribed, the contract was let, and within three weeks, on Sunday, June 23, the Sunday School occupied the new rooms. So, when the writer was asked by Frank Guyatt, the pastor, to give the dedicatory address, he was assured that no money raising would be involved. As a matter of fact, though temptation presented itself through the suggestion of one visitor that a dollar was burning her pocket book, the collection plate was not even passed. Marvellous!

It requires a spirit of unity, enthusiasm and sacrifice, to bring things to pass like this, especially in difficult times. Young people and older ones cooperated wholeheartedly in the effort, but Dublin Friends unite in giving much of the credit to the successful leadership of Frank C. Guyatt, and his wife, Lucile Guyatt, whose service is greatly appreciated both in Meeting and community. By the way, the hearty invitation recently extended them by the Meeting to remain in the work was uniquely presented. On being asked to word the sentiment of the Meeting, Thomas Henby broke forth in verse, serious enough in underlying spirit but in a happily humorous vein. Meetings do not always "say it with flowers" of poetic verse to their ministers.

When we speak of the new Sunday School rooms as being attractive, we mean just that. The Dublin meetinghouse is a noble, enduring, brick structure erected in a day when walls less than eighteen inches through were considered rather fragile. Happily, the house is of such proportions that there was ample space for including the new rooms within the present walls, in the south side of the building. The long windows adapted themselves to the interior two-story addition, so that the rooms were easily and adequately lighted. On the ground floor are three rooms, and a neat stair-case and gallery lead to the five rooms above. Everything is in keeping with the simplicity and enduring qualities of the fine old meetinghouse.

In connection with the dedication exercises, the President and Vice-President of the Wayne County Council of Religious Education were present to extend greetings. By a rather striking coincidence, both these officers are Friends. Cecil Scantland of Richmond, the President, felicitated Dublin Friends on the fact that the new equipment meets the efficiency requirements set forth for the best results in religious education, which he outlined.

Albert Ferris of Milton, the Vice-President, also State Senator from Wayne County, congratulated Dublin Friends on giving this encouraging evidence of having "turned the corner!" While such a substantial improvement would have been quite in keeping with the general trend some years ago, coming now, it marks a significant achievement. May it point the way, he said, to a general advance in our program of religious work.

Lillian E. Hays of Dunreith spoke briefly and tellingly, as Secretary of the Yearly Meeting Committee on Religious Education. Leanah Hobson of Whittier, California, for many years a faithful pastor in Indiana Yearly Meeting, was present in vigor of spirit and offered prayer. Some of the local Friends, with hearts full, spoke their gratitude for what had been accomplished, and for the greater opportunities thus offered in connection with the steadily growing Bible School. Moreover, some thirty new members have been received into the Meeting within recent months.

As the subject of his dedication message, the writer took, "Eight Windows of Outlook for Creative Living." As the new rooms are in keeping with the original structure, so we urged the importance of stressing the distinctive ideals which are in harmony with the foundation principles of the Society of Friends, which were briefly reviewed. Specifically we named for each room a definite Christian and Friendly aproach to some particular present-day issue.

As friends have opportunity to do so, we suggest that they call and see what Dublin Friends have accomplished. It will be an encouragement to the latter and an inspiration to the visitors.

W. C. W.

REGIONAL CONFERENCE AT BARNESVILLE

Wilhelm Hubben and Wilbur W. Kamp Lead in Discussing "Individual and State"

The second Regional All-Friends Conference of the North Central States was held Sixth month 15th and 16th at the Friends Boarding School near Barnesville, Ohio.

By noon of the 15th, several car loads had arrived for the first event, that of partaking of a generous lunch of country food around a long table in the school dining room, with Gilbert and Rachel Thomas, Superintendent and Matron, and Blanche Scofield, Principal of the School, as our genial hosts. Soon more cars arrived and the hum of voices in the hall gave evidence of much happy sociability.

"The Individual and the State," was the topic discussed at the afternoon session. This was led by Wilhelm Hubben, formerly of Germany, now of George School, Pa., with C. Mervin Palmer, a member of the staff of Butler University, Indianapolis, Chairman of the conference, presiding.

Wilhelm Hubben drew vivid illustrations from his experience, showing how, in practically all of the thirty-four countries of Europe, the State controls to the minutest detail the lives of its subjects, be that nation communistic, as Soviet Russia, a kingdom as Yugo-Slavia, or fascist, as Italy or Germany. He drew a comparison which showed, that, although the central government of the United States is controlling the actions of its citizens as never before, they can still speak and write freely, criticizing the government or the President. They can organize, petition, and send delegations to protest against measures, or to plead with the government for better conditions, whereas, in most of the countries of Europe, such activities would be punished with imprisonment or with more severe treatment.

Wilhelm Hubben also gave illustrations to show that almost every experience is a national one today, and that nationalism is fostered by war, by such treaties as Versailles, by language and racial differences, and by inflation and trade conditions; although some of the exponents of extreme fascism claim it is an emergency measure, it is more than that, for it is based on a more or less permanent psychological attitude of mind of the people in those countries. Peace only can conquer it in the end.

The situations in several of the countries of Europe, and in China and Japan, are testing Friends in those coun-

tries. This called forth much sympathetic discussion on the responsibility of individuals for political situations and of the effect of compromise on the cause of peace and on the character of the individual. With the discussion still very much alive, the meeting closed in time for a walk over the ancient bricks down the maple avenue, or about the grounds between showers, or despite them.

Mervin Palmer called on Gilbert Thomas to tell the two long tables full of guests at the evening meal something of the history and present outlook of the Boarding School. The statement that the annual expense per student for tuition, room, board and laundry was only $100 called forth much comment, even to the inquiry as to what kind of board could be furnished for that sum! This brought a hearty laugh from the guests who were having difficulty in doing justice to the abundance of the food before them. It was explained that the forethought of Friends, many of whom had remembered the School in their wills, had made a permanent income which, together with the products of the farm, made possible this educational opportunity for youth.

With Willis Hall, Professor of History at Wilmington College, presiding, Wilbur Kamp of Poughkeepsie, N. Y., spoke in the evening on "National Life and the Individual." He quoted Shillitoe in his book, "Nationalism, Man's Other Religion." Nations are moving swiftly toward a soul-possessing way of life, which is challenging Christianity. This philosophy of government says that in nationalism a man can find all he needs. Russia saw that in order to build its State it would have to rout Christianity. Germany has embarked on the totalitarian theory. Japan and Mexico are following closely, and even England and the United States seem to be moving in that direction. In the recent decision of the Supreme Court concerning compulsory military training in state universities, it has put the laws of the State above the laws of God. In New York State, the Ives Bill requires teachers to take the oath of allegiance, and Boy Scouts take it in a modified form. Are these evidences of the growth of the idea in our land that the State is all-in-all? Dictatorships tend to suppress religious liberty, and to throw into relief, conflicts between loyalty to God and loyalty to the State. What should Christian people do?

Robert Morris answered this by citing John Woolman's method of meeting conflict situations by a cordial attitude but with a firm conviction for the right. His method won in the end. He encouraged us to try the same method in situations involving a conflict of the conscience and the State.

First-day morning at 8 o'clock, an open forum session began on the subject of individual responsibility and Friends' responsibility today in preventing our country from moving away from freedom of religion, of the press, and of discussion in schools, and into an increasing nationalism. Compulsory military training in state universities was a live topic, especially for those in Ohio.

After a continuation committee was appointed to plan for a future conference, the group adjourned to attend the regular meeting for worship in the Yearly Meeting house at Stillwater at the end of the front walk from the school. To many this was a familiar experience, a home-coming, and only the absence of many familiar faces and the aging of those remaining on the facing seats, made the lapse of years bring sad memories. To others it was a new experience never to be forgotten.

Again the group gathered for a feast of food and sociability and then came the departures east, went and north, to New York State, to Chicago, and points between.

Ninety registered for the conference, representing many types of Friends from twelve or thirteen Yearly Meetings, an independent meeting or two and from Shady Side Coal Camp; a goodly number in a goodly cause met old friends and made new ones, across lines of unfamiliar contacts, and they said, "Let's do it again."

God often chooses what man ignores or despises.

Anniversary Observed

Friends Community House at Central Village, Massachusetts

Friends at Central Village, Massachusetts, recently observed the first anniversary of the opening of their Community House which was erected on the meeting-house grounds and dedicated on June 17, 1934. With the exception of an initial donation of one thousand dollars by an interested friend, it is the result of about ten years of work and preparation.

The building was erected at a time when it gave relief to many unemployed during the Winter of 1933 and 1934, and was completed free from debt. It was dedicated to the service of the community with the prayer, "that it might supply a real need in the religious and social life of Central Village, and always have an uplifting influence in the community."

In reporting on the year's work to the Sandwich Quarterly Meeting on Ministry and Oversight, the Central Village Friends of Westport Monthly Meeting told how the Community House had been used during the year by the Sunday School, Junior League, Community Club, and some High School groups, although it still lacked some needed equipment. The Sunday School had held socials on special occasions which had been satisfactory to all concerned, but the question of its use as a Community meeting place had brought many differences.

The report also raised certain questions as to whether the church has a place in the social life of a village. In the course of the discussion, the thought was expressed that, perhaps, in these days of far-reaching changes in our homes, our schools, and our government, church members should, while holding fast to the fundamental and unchanging truths of their religion, cease their protests against any change, however slight, in their religion and by so doing attract to the church many young people heretofore repelled by the manner in which religion had been presented to them.

California Yearly Meeting

By Irene Tuttle

THE forty-first session of the California Yearly Meeting, held at Whittier, was brought to a close Wednesday, June 26, with an average attendance of five hundred persons a day and fifteen hundred on Sunday.

Those appointed at the opening sessions to serve the Yearly Meeting as officers were: Allen U. Tomlinson, presiding clerk; Jessie N. Haworth, recording clerk; Nellie M. White, reading clerk; C. Fred Schroeder, announcing clerk; F. L. Gregory, statistical secretary and editing clerk; Irene Tuttle, official reporter; Wilma Hedges, stenographer; Frank W. Dell, general superintendent; and Charles White, superintendent of Missions. Catharine Gregory directed the singing and Grace Dixon had charge of the organ.

The business of the Yearly Meeting was run very harmoniously. There were no big disputes or conflicting ideas. Each member willingly cooperated, thus making the work pleasant.

Merrill M. Coffin of Portland, Oregon, was in charge of the evangelistic services. The main theme of his sermons was "The Distinguishing Marks of the New Testament Church." He emphasized the tragic reality of sin, magnified the Cross of Calvary, and stressed the opportunities God gives for full redemption.

Errol T. Elliott, field representative of the Five Years Meeting, from Richmond, Indiana, gave the conference theme, giving the fundamental principles in kingdom extension. He said that missions are not spots on the map. So long as men feel the suffering of their fellows and really care, so long as men love, there will be missions. Missions do not start at home or on some foreign field, but as a fundamental quality of the human soul. Errol Elliott also preached the Sunday morning sermon, his theme being, "Dimensions of the Kingdom of God."

Raymond Binford, President Emeritus of Guilford College, gave the Yearly Meeting sermon. He spoke of Quakerism and its deep insight into what Jesus Christ will do for us. In these days of specialization, pastors should be experts; they should be properly trained in sociology and psychology, as they need to know the experiences of society through and through.

Charles S. White, superintendent of Missions, presented an excellent report, telling of the work which has been done by the missionaries in spite of financial handicaps. Five missionaries home on furlough told of the work they had been doing in their particular fields, and added largely to the spiritual enthusiasm of the Yearly Meeting. They were: Julia Pearson, J. Howard Pearson, Mae B. Stanton, and W. Lester Stanton, from Chiquimula, Guatemala, and Dorothea Taylor from Tegucigalpa, Honduras.

Paul P. Younger, president of the Board of Religious Education, in his report, challenged the church to a vital program in experiencing religion. He suggested that the church take the slogan, "Experiencing our Lord Jesus Christ's Way of Life," and continue a four-fold functional program of Worship, Fellowship, Study and Service throughout the year. He suggested that the church seriously consider the following questions: 1. What should we experience through the Worship of God? 2. What is the basis of experiencing Christian fellowship? 3. What are the demands which the experiences of our times make upon the study program of the church? 4. What soul-enriching experiences come through service? 5. What does the church provide for such experiences?

Willard O. Trueblood gave his interpretation of the problem of fitting evangelism into personal needs, and into an evangelistic program, and the training of leaders to fit into the needs and into the program of evangelism. Friends should recognize the responsibility which is theirs in their own meetings: they should learn to face problems under the guidance of God; they should learn to tie their own meetings more closely with other meetings; they should realize that the home base must be strengthened, if the gospel is to be spread to foreign places.

Dr. Herbert Frances Evans, head of the Religion Department at Whittier College, spoke on "The Beginnings and Nurture for Christian Character through Adult Cooperation." He said that as children grow, they are developing their personalities. The personality of a child is influenced by conversation, instruction, by behavior of adults, by the physical world about it and by the child's own experiences. It is the responsibility of adults to understand children and to understand the way in which Christian personality comes to pass.

Pres. W. O. Mendenhall spoke on the relationship between the College and the Yearly Meeting. He told of the Christian Service Club and the project work which some of the students are doing at College, such as teaching in some Sunday School or conducting group activities. These students have the cooperation of the drama, music, English and science departments. They realize that they are teaching children and not so many pages in a book. Dr. Mendenhall gave the enrollment of Whittier College as 468. Dr. Raymond Binford spoke of the relationship which should exist between Friends and their colleges.

According to the report of the Peace Board, presented by Ernest Lamb, its president, communications expressing convictions and concerns on matters of military and naval expenditure and policy, have been sent to the President and other government officials.

Dr. Hornell Hart, of Hartford Seminary, gave an address, "The Spiritual Equivalent of War." He said that there must be an adequate substitute for strife, something which will challenge youth. To be a pacifist calls for real heroism. True patriotism would call not only for the love of one's country but love for every human being.

Dr. Allen Hunter, pastor of the Hollywood Congregational Church, expressed Kagawa's wishes which were: "May the blue of the Pacific Ocean never be stained by the red blood of brothers." Dr. Hunter told why there would be war if it should come. Propaganda of newspapers and magazines does much to influence the people. We Americans tend to point a finger down to other people, considering them inferior while we consider ourselves superior. "We should repeal the Asiatic Exclusion Act, allowing Orientals to come and settle on a quota basis." The most important thing to do is to get people to look back of the smoke screen which has been made by people who value profits more than other people's welfare.

In cooperation with the Biology department at Whittier College headed by Dr. S. Arthur Watson and asisted by Albert Ellis, the board on Prohibition and Public Morals has made experiments in the study of the effects of alcohol on the human system. The department has worked up a set of slides illustrating the effects.

Tunis Cordill, executive secretary of the Big Brothers Council, has been in charge of the boys' work, cooperating with the County Probation Department. He spoke on behalf of the children who are taken to Juvenile Court, saying that many of them would never be taken there if they had had the right environment and home life. When a child is standing at the bar of justice, he is not on trial but rather, the community because it has failed to help guide the child.

James A. Walton, superintendent of the Anti-Cigarette League, told of the dangers of tobacco and the various ways the cigarette companies bribe athletes to endorse their brand of cigarette.

Eloise T. Hafford of the Ruth Home

spoke briefly of her work among delinquent girls.

Dr. Robert McKibben, superintendent and pastor of the Church of All Nations in Los Angeles, addressed the Yearly Meeting on "Folks Who Live on Uneasy Street." He told of the work which is being done for the underprivileged classes.

The Woman's Missionary Union Supper proved to be of great interest. The hostesses were dressed in Quaker costumes. A playlet, "Yesterday's Beginnings and Today's Outlooks," was presented, telling the history of the Missionary Union.

Miss Ruth Schroff of the Cleland House of Neighborly Service in Los Angeles, told the Missionary Union about the Mexicans who were underprivileged and the work which is being done for them.

Rosa Lee addressed the Japanese children on the College Campus, showing pictures of the results of liquor. K. Ishikawa, pastor of the Japanese Church in Norwalk, preached a sermon to the adults in Japanese. The work among the Japanese people has been faithfully carried on by Lydia Cammack, who is known as California's Mother to the Japanese. At the Missionary Rally, Enrique Cobos, pastor of the Mexican Church, told of the work which has been done among his people.

In the report given by Paul Payne, president of Christian Endeavor, he told of the visits to Monthly Meetings showing motion pictures of Summer Camps and presenting a Christian Convenant for young people. Matilda Haworth had the privilege of visiting both Summer Camps and becoming better acquainted with the Young People of the Yearly Meeting. This, it is believed, is the cause for greater Missionary interest which has been prominent among the Christian Endeavorers.

E. L. Gregory was elected the new president for the Men's Extension Union at their annual supper which was held at the William Penn Hotel.

Over three hundred and fifty people, representing many Friends colleges and academies, were present at their annual supper. President Mendenhall was the main speaker. Music for the occasion was furnished by the old Penn Quartet, composed of Dr. J. H. Coffin, Howard Hockett, Ralph Petty and Verlu Pemberton, and by solos by Manville Saxton, an alumnus of Whittier College.

At the last session of the Yearly Meeting, Frank W. Dell conducted the consecration service and Edwin McGrew led the consecration prayer.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

IS THERE A NEED for the proposed Biblical School of Friends University?

The following quotation from a letter of a prominent Friend of another Yearly Meeting is offered in reply to the question:

"Friends have no Bible seminary. Bible training schools are good and have turned out some splendid workers. Our college Bible Departments have not offered thorough all around instruction which prospective or active pastors should have. It appears to me that there is a place for a well balanced evangelical and scholarly Bible school which will combine the features of both seminary and training school which are needed to equip the average Friends pastor for spiritual service intelligently rendered. I have not observed that the graduate of divinity schools is the type of pastor desired by the great majority of Friends meetings; a few demand such men, and a few men can supply this particular demand. The cross section of American Friends membership needs men who are not over-methodized and under-spiritualized, and if we Friends are to hold the place in this Church age which our message demands that we hold, we shall now, as always, have to hold spiritual power as a far greater asset than intellectual attainment in every case where one is being weighed against the other. I think Friends University no doubt has this in mind and I hope that the emerging school will illustrate in a splendid manner what Friends really need in this line."

A TRI-QUARTERLY C. E. CONFERENCE

The Tri-Quarterly Christian Endeavor Conference of Walnut Creek, Pleasant View, and Mount Ayr Quarterly Meetings was held June 21 to 23 at Glenview Friends Church near Glen Elder, Kansas. The guest speaker was Frank Davies, Superintendent of Kansas Yearly Meeting. His subject was "The Spiritual Specialist." At another meeting, he gave an illustrated lecture on the mission work being done in Africa.

Other worth while features of this conference were the morning Quiet Hours, conducted by Versa Harvey, the classes on Genesis and Archeology and the Bible, led by Arthur Craighead, and the Sunday afternoon Consecration service, conducted by Sarah Hadley.

A PERTINENT QUESTION FROM THE A. F. S. C.

Would you like to share THE AMERICAN FRIEND with others? Recently the A. F. S. C. was asked by some of its representatives in the coal fields, who serve on what amounts to a volunteer basis, if it would be possible to secure a free subscription to the paper.

Friends have been generous in the past four years in the way they have contributed material things—shoes, suits, dresses, sweaters, etc., to say nothing of money for other necessities—for the destitute people in the coal fields. Often our representatives work in isolated regions where their only active contacts with the Society of Friends come through occasional letters from home, and reports and instructions from the A. F. S. C. office. There is no question but that these workers deeply appreciate information about current activities of Quakerdom. Would you like to make it possible for one of them to receive THE AMERICAN FRIEND regularly? If so, get in touch with the Editor, or write the A. F. S. C. at 20 South 12th Street, Philadelphia, Pennsylvania.

CHAUTAUQUA'S OFFER TO MINISTERS

The opportunity of a vacation at Chautauqua, N. Y., is open to ministers and their wives at the Ministers' Union. Three buildings, capable of accommodating two hundred at one time, were given by E. C. Westervelt, son of home missionary parents, in order that others might have advantages denied his father and mother. Free room and use of the community kitchen is available for a period of two weeks. The rooms are furnished with the exception of bed linen and towels; those using the kitchen, furnish table linen and silverware. The cost of upkeep is borne by voluntary contributions of those who use the gas, electricity, water, etc. The Chautauqua Institution grants a half-rate program fee and will gladly furnish literature concerning the program for the 1935 season, July 1 to September 1. The privileges of the Ministers' Union are open to all denominations. Those desiring reservations or further information should write Rev. and Mrs. Edwin S. Shaw, Chautauqua, N. Y., enclosing a self-addressed stamped envelope for reply.

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

WHY NOT TRY PAUL'S TECHNIQUE?

Editor, THE AMERICAN FRIEND:

Recently I raised the question as to whether we are going to enter the promised land of peace and plenty or whether we are turning back to the desert of strife, warfare and scarcity. Several times within the past few days I have read a little book written by Saint Paul and have found light, hope and fresh courage with which to press on toward the goal of a warless, contented, and happy world.

Paul did not write about defensive and offensive warfare. He had nothing to say about big navies. He knew nothing about the closed shop, the thirty-hour week, strikes, lockouts, labor unions, and technocracy. But he did know a great deal about the spirit and attitude that should underlie human relationships. And in one of his little books he clearly sets forth the technique that should govern human beings in their social contacts.

Paul had an intimate friend by the name of Philemon. They had enjoyed delightful fellowship together in their common task. Now Philemon, like many folk of his day, held a slave. This slave, Onesimus, was a worthless fellow who had finally robbed his master and run away to Rome. While in Rome he came into contact with Paul and was won to Christ. Paul speaks of him as "my spiritual son born while I was in prison." (Moffatt) He grew so attached to Onesimus that he wanted to keep him, but he knew that Onesimus belonged to Philemon. So he sent him back to his master. Paul knew that Philemon might not be happy to receive back one who had been a "worthless character." He also knew that he could "order" Philemon to do his duty by Onesimus, but he chose to make his appeal "on the ground of love."

Then there was the question as to whether Onesimus should return as a slave. Paul suggested that Philemon receive him back, "no longer a mere slave but something more than a slave—a beloved brother" in Christ. Philemon and Onesimus to be, not master and slave, but brothers, fellowmen, Christians. Paul knew that human problems would continue to arise so long as men live together. He suggested that these problems should be solved on the basis of love, mutual esteem, brotherliness.

Today it is our task and privilege to make real and practical this way of love in settling our international and economic differences. Why should not some group of concerned Friends seek opportunities to counsel with European and American and Asiatic statesmen about the dangers involved in adhering to a policy of narrow nationalism, and in building up fear and hate mechanisms? Why not reason with the framers of international policies about the effectiveness of mutual sharing, cooperation and service in behalf of the common good? Treaties, armaments, and selfish conferences have not brought the world into the promised land of peace. Why not try Paul's technique?

This same technique might well be tried in the economic field. Suppose that labor could forget its unionization program for a time. Suppose that factory owners could withdraw from their chambers of commerce and manufacturers' associations. Suppose that in a spirit of friendliness both groups should sit down together as brothers beloved, recognizing that they are all seeking a free, happy life, and that through cooperation, self denial and generous sharing, they can best attain their common goal. Does anybody doubt the ability of such a group to resolve amicably the differences that now plague industry? Why should not some group of Friends seek conferences with mine owners, oil operators, factory owners, labor leaders and others who have a share in industry when opportunity might be had to reason together about this seldom-tried but most effective method of settling differences?

The wealthy class often looks with scorn and contempt upon the poorer class, and seeks to exploit them, while the poor look upon the rich as robber barons and hate them. Why should not Friends go to wealthy and poor alike in an attempt to break down this wall of misunderstanding, bitterness and strife?

John Woolman used this method of procedure with tremendous effect. Having become convinced that slavery was wrong, he developed a weighty concern to travel among slave-owning Friends. He found them in their homes and at meeting. In a spirit of humbleness and love, he reasoned with them, pointing out the wrongness of one human being holding another human being in bondage. He often paid for the service rendered to him by slaves. He was not fully successful on his first visitation, but with patient love and perseverance he was the means of creating such a keen sentiment against slave-holding that Friends cleared themselves of the evil before the Civil War was fought. The American Friends Service Committee has been very effective in using the method of good will.

What we need now is a great upspringing of love within the Society of Friends that will make us as members very sensitive to the world's sin and suffering, and that will send us forth to reason together with rulers, rich, poor, laborers, industrialists. And this upspringing of love will come to all of us who live close to Jesus Christ, for he is the author and inspirer of the way of brotherliness, and cooperative sharing.

B. WILLIS BEEDE.

Whittier, California.

OUR NATION'S POWER TO STAGE CHARACTER COME-BACKS

Editor, THE AMERICAN FRIEND:

America is not only off the gold standard, says Rev. Gordon Palmer, but off the character standard. As I listen to magnetic voices calling for legalized lotteries, I agree with Mr. Palmer's statement.

I should despair of my nation, if history did not sustain me by showing the marvelous character come-backs my country has staged.

After the American Revolution, the wide-open town rioted; drink, lotteries, gambling, red light districts were rampant. But, as the race got rested, it got better. The first Anti-Lottery bill was passed in 1833. In 1837 came the first No License Law; thereafter anti-gambling laws appeared in various States (Mass. 1856) and No License spread to State Prohibition, Maine leading.

But the Civil War swept away the above house-cleaning. Fashion and Finance leading, and depression aiding, all but Maine repealed State Prohibition laws: gambling, segregated vice-districts, lotteries, abounded: "Can't legislate morality," was the slogan.

Again the race got rested and staged an even bigger and better character revival. The Louisiana Lottery was closed in 1890, while between 1889 and 1927, 117 race tracks in thirty-one States disappeared; red light districts also vanished, and in 1920, 176,000 saloons were closed (National Prohibition).

But in the exhaustion period following the World War, back came depression and its saloons and race tracks, and now the call for red light districts and lotteries, and magnetic voices crying, "You can't legislate morality." On with the lottery!

But it can't last! Unless wars intervene, 1950 will see our nation in a bigger and better character come-back than ever before, for each character wave rises a little higher. Our task is to keep ideals warm for the day of redemption.

ELIZABETH TILTON.

Washington, D. C.

QUAKERDOM · AT · LARGE

D. Elton Trueblood, of the Haverford College Faculty, has been appointed Associate Editor of the Philadelphia *Friend*.

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Pierre Brodin, a young Frenchman who was formerly leader of the *Cercle International de Jeunesse* at the Paris Centre, has just published his thesis on "The Quakers in America in the Seventeenth Century and at the Beginning of the Eighteenth." The Unit Committee of the Paris Centre has received fifty copies from the author. The work was undertaken on a fellowship from Harvard University and should be of great interest to American Friends.

* * * *

Paul H. Douglas, Chicago Friend and widely known professor of Chicago University, was elected chairman of a conference held at Chicago, July 5, for the purpose of exploring the possibilities of launching a national "third party." The conference was called by five congressmen and was attended by representatives of "left wing" groups in many states. For several years, Paul Douglas has steadfastly urged the need of a new political party to espouse more liberal policies in government.

* * * *

Among Friends now attending Pendle Hill Summer School, who are known by many of our readers are: G. Raymond Booth of Toronto, Annice Carter, cecently of Pacific College, formely of our Ram Allah Mission in Palestine, Josephin Davis of Guilford College, North Carolina, Thomas E. and Esther B. Jones of Fisk University, Margery McDonald of Wilmington, Ohio, Ruth Outland of Woodland, North Carolina, L. Willard Reynolds and Percy M. Thomas, pastors respectively at West Branch and Des Moines, Iowa, and Kermit and Grace Shoonover, of Kansas, under appointment for service in our Palestine Mission.

* * * *

As this week's issue is being made up at the printers, we are saddened to receive word of the death of that farvisioned Friend and noble woman, Eliza Armstrong Cox of Whittier, California. Her death occurred from pneumonia at the home of her son, J. Freeman Cox, in Grand Junction, Colorado. She had stopped there for a visit on her way home from attending the General Conference of the Women's Mission Union in May at Wichita, Kansas, where she had given a magnificent contribution in counsel and inspiration. On that occasion her eighty-five years sat lightly upon her as she manifested a youthfulness of spirit, an outlook of progress, which was the wonder and admiration of all who heard her. The funeral was held at Wichita on the afternoon of July 5.

* * * *

Jesse L. and Sallie Stanley Hunt celebrated their golden wedding anniversary, June 16 and 17, at their home near Hot Springs, South Dakota. They were married April 16, 1885, at Aurora Center, S. D., the minister in attendance being Luther B. Gordon, one of the first pastors of the Friends Meeting there. With the exception of a few years spent in Iowa and Nebraska, they have spent most of their married life in South Dakota. Although not always living within reach of a Friends meeting, they have maintained their membership among Friends while serving faithfully with Christian people of any denomination with which their lot was cast. They have often been instrumental in establishing Sunday Schools in needy places and have blessed and been blessed through their pioneer Christian work in their state. Children and grandchildren to the number of thirty-eight joined with Jesse and Sally Hunt in the observance of the happy anniversary.

* * * *

Bertram Pickard, now in this country serving as one of the leaders for the Institutes of International Relations, has recently become convener of the International Consultative Group which unites, for purposes of consultation and common action, all the Committees and Organizations working in Geneva for disarmament and peace. He was already Recording Secretary. In these days of high political tension, and extreme pessimism regarding the outlook for peace, it is a somewhat heavy burden as well as a privilege to be called upon to help in steering the discussions and conclusions, on highly controversial issues, of the representatives of some thirty international societies (of varying policies and points of view), including nationals of France and Germany as well as England, the United States, Japan, Switzerland and other countries. In fact there is a remarkable *esprit de corps* in the Group, developed over a period of years. It is a tribute to what Friends stand for that the Secretary of the Quaker Centre has been placed in this position.

IN HONOR OF THE KAMPS

Wilbur W. Kamp, pastor of the Friends Meeting at Poughkeepsie, New York, and his wife, Lois Peacock Kamp, were guests of honor at a recent surprise reception given on the church lawn by the members of the congregation to commemorate the tenth anniversary of Wilbur Kamp's ministry to them. In the course of the evening, Wilbur Kamp was presented with a boutonniere, and a wallet containing a check for forty dollars; his wife was given an old fashioned bouquet and a hand bag with a check for a similar amount.

AMONG OUR QUARTERLY MEETINGS

Kokomo, Indiana, Quarterly Meeting (Western Yearly Meeting) was held at New Hope Meetinghouse June 14 to 16 with a good attendance at all the sessions. Following the song and prayer service at the Friday meeting on Ministry and Oversight, inspirational messages were brought by Marshall Tolle, a young minister of Hazel Dell Meeting, and by Luther Addington, pastor of the New Hope Meeting.

At the afternoon session, reports were given of the spiritual condition of the different meetings. Topics of general discussion were the vital doctrines of our church, and the person and work of the Holy Spirit.

The young people's meeting in the evening was an inspiration to all present.

Valuable contributions to the Saturday sessions were made by Russell Rees in his morning message on Sincerity, and by Bertha Randall of Noblesville in her talk on Peace.

* * * *

Honey Creek Quarterly Meeting was held June 28-30, at the beautifully located Honey Creek Church, near New Providence, Iowa, in an atmosphere of freshness and well-being — after the copious rains of recent weeks.

Richard Newby, Yearly Meeting Superintendent, brought five messages in the three days, all inspiring and practical. We could not say that "the former days were better than these" in his gracious ministry.

Charles Thomas, Chairman of the Young Friends Board of the Yearly Meeting, spoke on Sunday afternoon at the regular session in charge of young people.

Ermin Perisho presented the interests of Wm. Penn College, and his words were heartening. The faithful work of Dr. B. F. Andrews has prepared the way for a better Penn and we were glad to have overreached our quota of the funds asked of the Yearly Meeting.

The Treasurer of the Quarterly Meet-

ing reported Yearly Meeting stock sent in full for most of the meetings and missionary funds are increasing.

* * * *

Ackworth Quarterly Meeting was held at Smyrna, Iowa, May 25 and 26. With the exception of Everett Davis, who is teaching in a summer school at Chattanooga, Tennessee, the pastors of all of the meetings belonging to this Quarterly Meeting were present.

After the business session, Arthur Moon of Motor spoke on the need of strength and courage in fighting against war. Richard Wiles of Indianola and other members of the Quarterly Meeting who had attended the Missionary Conference at Wichita, Kansas, told of their experiences there.

Ermin Perisho of William Penn College talked at the young people's meeting on the meaning of being a Christian and at the Sunday morning meeting on "The Four Sides of the Cross." Sunday afternoon was given over to a temperance contest.

RUPERT STANLEY AT OLD HOME MEETING

Carthage, Indiana, Meeting was recently favored with the visit and ministry of Rupert Stanley, who is a native of Carthage. He was accompanied by Mrs. Stanley, the three sons and the daughter. In the worship service he gave a stimulating message, calling for a dynamic and transforming Christianity. Rupert Stanley spent twelve years in missionary work with the Y. M. C. A. in China and Japan, and was later engaged in religious educational work in the city of New York. At present he is serving as chaplain in the Mt. McGregor Sanitorium, of New York.

The young people's societies of Spiceland Quarterly Meeting presented an all-musical program in the Carthage church on Sunday evening, June 2nd. There was a variety of musical numbers, both vocal and instrumental. An offering was received which will go toward paying the travelling expenses of the young people of our Quarterly Meeting to the summer conference at Quaker Haven.

The pastor of this meeting, James R. Furbay, is spending his vacation this summer pursuing some studies at Chicago Theological Seminary and the University of Chicago. During his visit to Chicago he expects to visit some places of interest, such as Hull House, made famous by the late Jane Addams.

SPECIAL MEETING

Dartmouth Monthly Meeting has arranged for a meeting for worship to be held in the old meetinghouse at Apponagansett, Dartmouth, Massachusetts, on July 28, 3:30 p. m.

SIGNS THAT A RELIGIOUS REVIVAL IS NEAR

(Continued from page 274)

but also in behalf of total abstinence. Men have a new attitude today toward the question of economic justice. The church is alive and alert as never before to these great issues that concern the whole human family. There is a new conscience on the question of race. Many are giving themselves to a better understanding between the races. The building of a Christian Brotherhood is being taken seriously in the light of the teachings of Christ. The recent movement in behalf of better motion pictures is another result of this increasing interest on the part of the American people for the ethical and moral to come back into the life of the nation.

There is much to be said on the other side. A black picture could be painted quite easily, for there are sinister and powerful forces at work night and day. But after the worst has been said, it is still true that there are unmistakable rifts in the clouds. The light is breaking through. A better day, morally and spiritually is ahead, for there are some sure signs of a revival of religion in the nation.

Revivals often start in peculiar ways and in unexpected places. The next revival may start with some preacher or group of preachers. It may have its genesis in the heart of some layman or group of laymen. It may have its beginning among youths. It may start in the country, or it may begin in some city. Nor can anyone foretell the methods by which the next revival will be carried on. In the past there have been singing revivals, preaching revivals, and praying revivals. But no matter what were the methods used, the results have always been ethical, social, and spiritual. The Church has been reanimated, and men in large numbers have been converted to God.

PEACE WITH PEONIES IN VAN WERT PARADE

A Peace Float walked away with the honors at the annual Peony Parade and Centennial celebration held last month in Van Wert, Ohio.

This float, planned and produced by a group of Van Wert citizens known to stand for the principles of peace—one of whom was Millie Lawhead of Van Wert Meeting — was built to represent a church. Inside was an historic bell whose tolling brought a constant message of peace to the many people who had come to the city to view the fragrant fields of flowers, the annual floral festivities, and the historical pageant of Van Wert's first hundred years. The float was placarded on one side with this message: "The ship in which the peace of the world will arrive is not a war ship, but friendship"; and on the other with, "Ring out the old. Ring in the new. In time of peace prepare for Peace." On the back was the single word "Peace." Friendly Scouts rode on the float; while doves released from the miniature church intensified the symbolism of the display. The comment of a National Guardsman, "That's the finest thing in the parade—we don't want war, we want peace," testifies to the potency of the float.

At the close of the day, the peace float joined in the crowning feature of the pageant, the Greater Nations parade, representing an harmonious and united assemblage of the various peoples of the world.

HOW CHURCH FEDERATION WORKS AT ALDA

Following a rather intensive campaign of personal and family visiting, and a series of special sermons by the pastor, Walter H. Wilson, during the Lenten season, forty new names were added to the membership rolls of the federated churches of Alda, Nebraska, and four other names were transferred from associate to active membership with Friends. This total number included two entire families for the M. E. Church, one by letter and one by request, and one family and another adult by letter to the Friends. On Easter Sunday at the close of the morning service the pastor received a group of these into full membership of the two Churches, and another group as preparatory members of the M. E. Then a month later the M. E. District Superintendent, Rev. E. M. Kendall, was with us for the day, baptizing and receiving into full membership those previously unbaptized, except four young children retained as preparatory members. In the evening he conducted a candle light communion service for the M. E. group. Thus is evidenced one indication of success and satisfaction for the federation plan at Alda. The spirit of unity and cooperation is growing and the concern for a larger community service is likewise increasing. Quite probably before the summer ends, some advance steps will be taken for further consolidating the church life and interests here.

Platte Valley Quarterly Meeting comes to Alda each year in April, the fourth weekend. This year all four meetings were well represented. Following the Ministry and Oversight Meeting on Saturday morning, Elizabeth Haviland of Nebraska Central College spoke on, "Some Bible Foundations of Peace." On Sunday morning President O. W. Carrell brought an interesting and helpful sermon on Christian Education.

Another appreciated visitor to come

our way recently was Dr. Raymond Binford, stopping over night with us on his trans-continental tour. He spoke helpfully regarding the life and work of Kagawa, and concerning the customs and testimonies of Friends.

Our D. V. B. S. has just closed—the first to be held since Theodore and Estella Foxworthy closed their work here nearly five years ago. The concluding public program, including the Children's Day interests, was given Sunday evening, June 23.

Our local high school commencement this year carried one aspect of unusual interest. There were ten graduates, the tenth class since the full four-year course was established, and there were two sets of twins in the class—two boys from one family and two girls from another family. The pastor had the baccalaureate service, and the commencement address was given by Rev. E. Lamont Geissinger, pastor of the M. E. Church in Grand Island.

YOUNG FRIENDS RALLY AT WINCHESTER

The third annual rally of the Young Friends of Winchester, Indiana, Quarterly Meeting was held Sunday afternoon and evening, June 16, at the James Moorman Orphans' Home, with splendid attendance from the monthly meetings. O. Herschel Folger of Indianapolis, who is well known in connection with Young Friends' work, made an excellent address on the subject, "Live and Help Live." Group conferences on the same theme followed the address, with various phases being discussed as follows: "Living and Helping Others to Live, In the Home," in charge of Catharine Lenox Hollowell; "In the Schools," with Edna Keys Woolf in Charge; "In the Church," O. Herschel Folger as leader; "In the Business World," conducted by George Newbold, and "Among Nations," by Joseph Osborn.

In the afternoon program there was group singing led by Herbert Kinsey and a cornet solo by John Best. A picnic supper was very much enjoyed in the dining rooms of the Home. Aaron Napier discussed the Quaker Haven Conference, held June 24-28, in a very interesting manner. The rally closed with a vesper service at which George Addington was the speaker. Margaret Collins furnished several vocal and accordion selections. Anna Cox, Superintendent of Young Friends' Activities, and Pauline Baldwin, chairman of the committee, were in charge of the program. Fred and Estella Moore, Superintendent and Matron of the Home, very graciously entertained the group during the shower Sunday afternoon.

VACATION READING
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Lucinda by Mabel Leigh Hunt.....$1.75

Boys and girls who haven't made the acquaintance of Lucinda should do so at once. Here is a story of life in a Friends community in Indiana in the 1860's which will make interesting summer reading.

Colin Writes to Friends House by Elfrida Vipont.....$1.25

Colin wanted to know more about Friends—who they are and what they did. You will enjoy as much as he and his friends did the exciting stories which Miss Hathaway had to tell them of early Friends and the difficulties into which their beliefs led them.

Paulo In the Chilean Desert by Margaret Loring Thomas...$2.00

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SPRINGFIELD FRIENDS WORK TOGETHER

Friends of Springfield Meeting, Wilmington Yearly Meeting, Ohio, have been enjoying pleasant and profitable activities under the devoted leadership of their pastor, Byron O. Leaser and his wife, Hattie Leaser.

Mothers' Day was observed with a special service when the pastor's message was appropriate to the occasion. Special music was furnished by the men's chorus. Each mother was presented with a beautiful flower as a token of love and appreciation.

Children's Day, June 9, was a happy time. During the usual morning hour of worship the pageant, "Spirit of Children's Day," was presented in a beautiful and impressive way by the children of the Sabbath School. The music was furnished by a chorus of twenty members from the High School class, and was enjoyed by all.

Fathers' Day was observed June 16 with the pastor's message addressed to the fathers, for their inspiration and encouragement. This was followed with a Father and Son banquet on Friday evening, June 21, at which time eighty-four fathers and sons were seated at prettily decorated tables, to enjoy food and fellowship together. Later in the evening there was a program of music and a splendid address was given by Ward Applegate, pastor of Wilmington Friends Meeting.

The hearty cooperation which was evident in the way the children, the youth and those later in life planned and worked together in these varied exercises was most encouraging, and gives promise of greater activity for the future.

GOLDEN ANNIVERSARY AT INDEPENDENCE

Independence, Kansas, Meeting celebrated its fiftieth anniversary June 22, 23. The decorations were yellow flowers, nasturtiums for the tables, and for a touch of other days, wild flowers across the auditorium in baskets.

The Saturday evening dinner was interesting to all as the table program was carried out: talks, choruses and the reading of letters from those who once were members. The two hours seemed all too short.

Sunday morning service was a time of blessing when each of the former pastors who were present, Asa Dillon, Alden L. Knight, and Chas. S. and Alice K. Hunt, had part in the service. Mary

S. Harvey, who was reared near here and who through frequent visits has been in touch with the Meeting for the entire period of fifty years, gave the sermon.

In the afternoon, a pageant, "Fifty Years of History," written for the occasion by the pastor, Sadie N. Pickett, was presented in a manner to meet the approval of the well-filled house. The history and scenes were based on the actual records of the Monthly Meeting.

Many former members and friends of former years were present.

WOMEN PREACHERS TO MEET

Jennings Seminary, Aurora, Illinois, will entertain the Seventeenth Annual Assembly of the American Association of Women Preachers, July 16 to 19. The three main themes for the sessions will be: Communion with God; the Christian message for the present day; and Christianity and the Social Order. Miss Helen Topping of Japan will speak on "Kagawa and the Kingdom of God Movement"; Secretary Elizabeth Moreland of the National Christian Council of India will give an address; Dr. Martin H. Bickham, Director of Work Program for the Illinois Emergency Relief Commission, will speak on "Social Security for a Democratic State"; and the Reverend Rudolph Malek of Aurora will present "Christ's Alternative to Communism." Any friends interested in these topics or in the ministry of women in the Christian Church, will be entitled to the very moderate rates for entertainment at the Seminary, or welcomed at individual services. Further information may be secured upon application to the secretary of the Association, Elizabeth Wilson, 813 East Franklin Street, Appleton, Wisconsin.

VACATION BIBLE SCHOOL AT MOORELAND

Mooreland, Indiana, Friends united with the Disciples of Christ and the Congregational Christian churches in a Daily Vacation Bible School, which was held May 27 to June 7, with sixty-nine children enrolled and an average attendance of sixty-six. The work was planned according to the plan of the State Council of Religious Education. Day school teachers gave their time for the two weeks. Mrs. Ramona Williams and Miss Helen Davis were teachers from the Friends church. The three churches chose Chester McKean, Friends pastor, as principal. The school was held at the public school building, where, on the last Friday the children held their picnic dinner.

The Sunday evening services of the three churches were given over to the school, and a union service held in the Disciples Church with a closing program. A full house of parents and friends greeted the children and young people.

Already there is talk of making the township a unit for a larger Daily Vacation Bible School next year, with school hacks to bring in the boys and girls.

MARRIAGES

NICELY-KENDALL—At the home of the bride's parents, in Fairfield neighborhood, near Plainfield, Indiana, June 23, 1935, Sally Kendall to Doyle Nicely of Richmond. Miriam Jessup, an aunt of the bride, minister. Both are graduates of Earlham College, class of '34.

SHIELDS-DEFOREST—At the Unadilla Friends Meetinghouse near Unadilla, New York, June 26, 1935, Grace DeForest to Lawrence V. Shields. Henry M. Vore, minister.

DEATHS

DAVIS—At the home of her daughter, Mrs. C. E. Gillespie, Seymour, Indiana, June 12, 1935, Cora Alice Davis, daughter of Willis and Sarah R. Parker, aged sixty-nine years. She was a birthright member of Sand Creek Friends Meeting, and was always active in the work of the church. In 1893, she was married to Louis E. Davis of Azalia, Indiana. Three daughters survive her.

KELLUM—At the hospital in New Castle, Indiana, April 20, 1935, Caroline Unthank Kellum, aged 75 years. She was graduated from Spiceland Academy in 1881 and for several years taught in and around Spiceland. In 1890, she entered the University of Michigan with Hannah Davis, but in the next year went to Indianapolis where she was to live for twenty-seven years. In 1894, she was married to Jesse Kellum. In 1918, they moved to Cambridge City, Indiana, and identified themselves with Dublin Meeting. Caroline Kellum lived an earnest, faithful Christian life. She was active in meeting work and had an especial interest in the Missionary Society. A short time before her death, she and her husband sold their farm preparatory to moving to Phoenix, Arizona, to make their home with their married daughter, Ruth, who, with a son Robert and her husband, survive her. Funeral services, held in the Friends Church at Spiceland, were conducted by Frank Guyatt of Dublin Meeting. At the close of the service, Tennyson's "Crossing the Bar," a favorite poem of Caroline Kellum's, was read.

RAMSEY—At Portland, Oregon, May 26, 1935, Huldah Cook Ramsey, in her eighty-second year. She was born in Indiana, a birthright Friend, and was converted when a young child. With her parents she lived at Earlham, Iowa, and attended Bear Creek Monthly Meeting. The family later removed to Kansas and then to Oregon. She was married January 3, 1869, to Daniel W. Ramsey, and to this union were born six children, all of whom are living, together with twenty-one grandchildren, twelve great-grandchildren, and one great-great grandchild. Her death was the first in over sixty-six years of happy family life. During her entire adult life she cheerfully served as clerk of various monthly meetings, or as an elder, and was always a faithful and earnest member among Friends. Funeral services were held May 28, with Merrill M. Coffin, and the Yearly Meeting Superintendent, Chester A. Hadley, in charge, in the First

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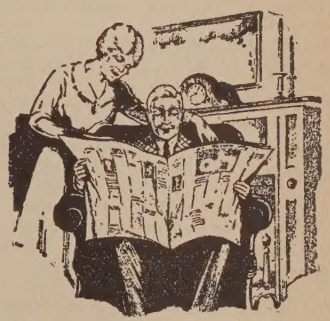

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Friends Church, Portland, where a year ago the sixty-fifth wedding anniversary of the Ramseys was observed.

SHIELDS—At her home in Jonesboro, Indiana, June 8, 1935, Beulah Shields, daughter of Frank and Hannah Shields. She was born near Greensville, Tennessee, August 2, 1890, was a birthright Friend and served in various ways in the work of the church. Most of her life was spent in Jonesboro and vicinity. Her unexpected death was a great shock to her family and to her many friends. The funeral services, held at the Jonesboro Friends Church, were conducted by her pastor, John I. Wright.

SMALL—Huldah Small, widow of William Small, at Marion, Indiana, on May 15, 1935, in her 95th year. She was a birthright Friend, and was converted at the age of seven years. At the time of her death she was a member of South Marion Monthly Meeting. Even under the infirmities of age, she always showed a sweet and remarkable patience. Five sons and one daughter survive her.

STALKER—At his home in Westfield, Indiana, June 22, 1935, Eli Stalker, aged ninety-one years, the son of David and Elvira Stalker. He was born January 3, 1844. He was associated with the early work in the public schools of Indiana and served his community as teacher and township trustee. In 1873, he was married to Mary Waltz. Following her death, he was married, in 1881 to Olive Stanbrough. A daughter, Roxie, born to this union, survives her parents. In 1902, he married Catherine Knause, who is still living. Eli Stalker was always active in the work of his church. He was one of the charter members of Chester meeting, established in 1859, when he was fifteen years old. He was for many years an Elder in his home meeting.

WINSTON—At Pocono Manor Inn, Pennsylvania, March 21, 1935, Samuella Terrell Ricks Winston, daughter of Alfred and Mary Ann Terrell Ricks, of Caroline County, Virginia, and widow of the late John C. Winston, of Germantown, Pennsylvania, aged ninety-two years. She was a birthright member of the Society of Friends and was, for many years, a loyal member of the Coulter Street Meeting in Germantown.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting—4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Milton H. Hadley, Minister, 6041 Kenwood Avenue, Telephone Fairfax 6641.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2309 Highland Avenue, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Ave. and Shoshone St. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 6:30 p. m. Cecil Hinshaw, Pastor.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for worship at 11 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 E. Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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